

worthy of more glory than Moses, inasmuch as he who has builded the house is worthy of more honor than the house." Heb. iii, 3. Here we learn that Christ is higher in authority than Moses, that he had a perfect right to modify, change or abolish the law of Moses, a fact that we ought to know without being told. We remember of no law that was more rigidly enforced under the law of Moses than the law that pertains to the Sabbath. A man was stoned to death for gathering sticks on the Sabbath day. Num. xv, 36. It was strictly forbidden to carry any burden on the Sabbath day. See Jer. xvii, 21. Yet Christ on the Sabbath day said to the impotent man, "Take up thy bed and walk." John v, 8. Was Christ therefore a transgressor? The Jews said he was. Jesus celebrated the passover on the thirteenth of Abib when the law required it to be done on the fourteenth, was he therefore a transgressor? Some of our brethren think, and say he was. In this respect there is an agreement between them and the Jews, but both fail to comprehend the underlying fact that "the Son of man is Lord of the Sabbath also," and in reference to the time of keeping the passover, Jesus says, "My time is at hand." Matt. xxvi, 18. And I would suggest, that it was nobody's business whether it was the Jews time or not, Jesus was Lord of the passover also even as he was of the Sabbath. Yet at last, but by no means least, fact remains to be noticed, and that will clinch every nail in the coffin of the theory that Christ transgressed the law by keeping the passover on the night prior to the legal one as predicted by the Jews.

1st, He was the true antitype of the paschal Lamb, or in other words, the killing of the paschal lamb was a type of the death of Christ, and it was impossible in the nature of things, for him to keep the type, and act the antitype at the same time. So he chose the time specified in the law for the latter, and hence had to choose another time for the former. I think the death of Christ was of more value to the human race, than the celebration of the passover. Does not the reader think so too? Well then you see it could not have been otherwise. So never utter another word, bearing a breath of thought that Christ

could in any possible way be a transgressor of the law.

Now Brother Editor and readers, I have given you my candid views. I did not go into details as to the time when Jewish days begin or end, and all that sort of things as I regard that as being only so much fog in an investigation of this kind. I have given you the result of much research and examination. I ask you to give to my labor a fair and impartial hearing, and please do not be hasty in seeking excuses for condemning my views. And I shall be pleased to answer any questions pertaining to the case if I can feel satisfied that the querist is seeking after truth.

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REPENTANCE AND FAITH.

Testifying both to the Jew and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ. Acts. xx, 21.

The question is so often asked why so few genuine conversions; why so few who profess the christian faith show its fruits. And it is alarming to see such a state of infidelity among those who claim to believe the Bible. We want to notice some of the causes. There can be no genuine conversion where there is no genuine repentance towards God, and there will be no heart repentance towards God until the sinner becomes acquainted with the fact that the only true God is a God of justice and that every word he has spoken shall be fulfilled and every commandment he has given should be obeyed. When once the heart really believes that it has to give an account to a God of infinite justice and holiness and that the first step to reconciliation is repentance, there is hope for all such if they are willing then and there to crucify the old man with his deeds. But how few see this God of justice as they ought. Even many of those who claim to preach Jesus to sinners do not see him as they should and because of this multitudes never hear the real warnings of God's justice preached, this is an alarming fact. Others become convicted of sin know that all is not well, see their lost condition and instead of repenting towards God, some one will tell them that all they will have to do is to believe on Jesus. They don't preach in earnest about repentance. This is another mistake. Men cannot believe in Jesus to the salvation of their souls until they have repented toward God the father.

There should be more preaching

about God's justice which uncovers sin makes the sinner feel his lost condition. Heart repentance means to make things right as far as possible, go to the offended and make confession. This course crucifies the old Adam. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. If there was more Zaccheus repentance there would be more conversions like his. This kind of repentance seems hard to the carnal mind. But he that climbeth up some other way the same is a thief and a robber. When once the sinner has gone back to God over these mountains of sin by repenting of them, he finds himself at the foot of the cross of calvary where the blood flows.

Praise God forever when we get to that place, it won't be any trouble to take Christ as our all. Praise his name.

Oh, that every soul might know him,
Christ the everlasting friend,
And the joys of those that love him
Pure and blessed without end.

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A WORD IN SEASON.

A noted scoffer was a constant attendant at church; the minister was always turning his batteries upon the wily infidel. One Sunday he had an unusual message for the man. He came to the church in high hopes, and preached his sermon.

"That will help him, I am sure," was his thought. Sure enough, a few weeks after that the infidel presented himself for membership in the church. In the conversation with the pastor and deacons, naturally the question of his conversion was an important one.

"I thought I would bring you, sooner or later—and my sermon did it at last, didn't it?" was the self complacent remark of the pastor.

"No," said the man, "your sermon had nothing to do with it; there wasn't an argument that I couldn't overthrow. But you will remember the day, possibly; it was very sleety; as I went out at the door there stood the old colored aunty, the hunchback member of your church; everybody knows her, and esteems her highly. Well, she stood at the top of the stone steps, and looked hesitatingly to the sidewalk; I at once said to her, 'Let me help you, aunty,' and took her by the arm and helped her to the sidewalk; as I turned away she looked up into my face and said, 'Oh, sir, I wish you was as kind to my Master as you are to me.' That brought me, sir; your sermon had no effect—but I couldn't get rid of that simple soul's desire for me."